

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, DEC. 16, 1915

NEW SERIES, VOL. XVII, NO. 50

A Philippine railway, instead of charging half fare for children under a certain age, makes it half fare for those under a given height. If this rule were adopted in this country it would save a great deal of lying.

Brother J. L. Low goes from Ellisville after a pastorate of several years to Forty-first avenue church in Meridian. His success in evangelistic work and his faithfulness as a pastor will have a fine field for exercise.

Responses have come in to the efforts to collect on the notes to the Baptist Hospital, but there is absolute necessity for payment of the other notes that settlement be made at the bank and the bonds maturing January first be paid promptly. Failure to pay any one makes all of them fall due.

One student now in Mississippi College probably holds the record for distance traveled to reach school, in round numbers, 10,000 miles. He came from North China via Manchuria, the straits of Korea, Japan, the Pacific, the Hawaiian Islands, San Francisco and across the American continent. He is a son of Missionary T. F. McCrea, and his coming is worth the cost.

Dr. Hugh Black, whose sermons have gladdened and strengthened many, goes back to England, resigning his position in Union Theological Seminary to become pastor of City Temple, London, the place that Joseph Parker ministered to with success for many years but which later fell into the hands of R. J. Campbell.

The author of "Keep My Money" has given time and money and all proceeds from the book to build a school in China for Miss Mary Anderson. The books that remain on hand will go far towards realizing this unselfish and praiseworthy enterprise. The book makes a neat Christmas present. Send one dollar for it to David Patrick MacMillan, Clinton, Miss. The whole enterprise is a labor of love and faith.

It may be the reason some church members prefer the lodge to the church is that they find something to do in the lodge; at least are made to feel some responsibility for its success and so think they are of some use or importance in it. Before we abuse people for a situation, let us look up the causes for it. Maybe some men don't need so much to be preached to as they need to do something. We might try putting the burden on them a little.

The committee appointed by the Northern Baptist Convention on the "Five-Year Program," has recommended that in order to increase the circulation of the denominational paper that the first Sunday in May be set apart as denominational literature day, that each pastor preach a sermon on the subject and secure subscriptions for the paper. Mission secretaries and district secretaries are called on to join their forces for the great drive. The purpose is to double the circulation of the papers.

In Boston 418 raids were made on unlicensed saloons in localities where there was one licensed saloon to every 462 people. This is an effectual answer to the argument that prohibition produces blind tigers. It does not produce them; they are already there. It only discovers them. It is another case of the stars coming out when the sun goes down. The stars were already there.

Already inquiry has been made about sending The Baptist Record to our Mississippi missionaries on the foreign field. It is good to see this interest and we are now ready to receive the amounts necessary to send them the paper. We send the paper free to them and receive from those who wish to give it the amount of postage which is in most cases one dollar each. Send it along. Beside this we wish our friends who are physicians would send in enough to pay for copies of the Journal of the American Medical Association to be sent to our medical missionaries. All amounts sent in will be used as designated.

As Christmas approaches, we make a generous proposition: For one new subscriber you send us with \$2.00, we will send any book costing \$1.00, or allow \$1.00 on any book order. This is good only in December.

Governor Hall, of Louisiana, is making an effort to enforce the anti-gambling laws in Jefferson parish, Louisiana, but is having a difficult task since public sentiment and the local courts seem all against him. The militia was called out and martial law declared. It is a pitiful situation in which anarchy and insurrection are threatened. Jefferson parish just across the river from New Orleans, is one of the filthiest spots in the United States if its reputation does not belie it. We hope the governor will not stop until all the malefactors and malcontents have surrendered to law.

Physicians, attention! Several months ago Dr. B. L. Lockett, a medical missionary to Africa, assisted in a missionary campaign in Mississippi while on a furlough. He did good here and made many friends. He was married a few days ago and returns to Africa, sailing December 18. What we wish the doctors to do is to send him the Journal of the American Medical Association for one year as a bridal present. He took it for a while but discontinued because financially unable to continue. Every doctor needs a medical journal, and especially does one need it in Africa. One doctor has already given a dollar. The magazine costs five dollars, and the postage on it to Africa is three dollars. Doctors, we believe you will do it. The magazine will go to Dr. Lockett at Oyo, Africa. This is the only time the request will be made. Don't forget.

Mr. Winston Borum, of Mississippi College, went to Pelahatchie Sunday to help in the organization of a B. Y. P. U. The young people started off well and have gone to work.

Rev. N. R. Stone has accepted the care of Kingston church, Laurel. He has been engaged by the Convention Board for several months past. They will feel the "pull of a leader."

The Catholics have this saying, "Like the devil hates holy water." We have an idea that the devil is very fond of "holy water," but what he has a special aversion to is the Bible—the Word of God. And in this the Catholics seem in thorough agreement with him.

Dr. W. A. McComb helped in a good meeting at Houston. The pastor was made glad in seeing the church awakened and strengthened. Opportunity for membership was given only twice; nine joined; nearly \$1,200 was given to the Judson Centennial and a debt removed.

In the Billy Sunday meeting in Syracuse, N. Y., 2,400 "hit the trail" one day. This is said to be the largest number known in any meeting. We are sorry to learn that he will not hold his meeting in Louisville, Ky. It is claimed that this was due to the whiskey ring.

The Watchman-Examiner gives the following as "six inevitable issues," and they strike the nail squarely on the head: "A Divine Christ or No Savior; An Inspired Bible or No Scripture; A Changed Heart or No Changed Life; A Scriptural Baptism or No Baptism; A United Church or No World Conquest; A Religion of Service or No Religion."

Paul prays for the Ephesians that Christ may dwell in their hearts by faith. In this as in all other truths, faith is the realizing of things hoped for, the conviction of things not seen. Faith is not making things so that are not so, but the personal appropriation of what is true. Christ dwells in all Christians but until they apprehend it by faith, the truth is valueless to them. When they accept this truth it becomes a conscious fact and operative in their lives for purity and power. The psychologists speak of consciousness and subliminal consciousness. It is only when the truth is believed that Christ rises above the threshold of personal consciousness and works in us all the will of God.

Here is a place where Baptists can take note, learn something and get busy. The University of Wisconsin sends any book in its library to anyone in the State who prepays postage. "In cities the proportion of fiction called for is seventy per cent, but under this plan the people throughout the State call for only thirty-four per cent of fiction. Sixty-six per cent of the calls were for helpful books on agriculture, or educational books on science, history, biography and travel. School teachers in the rural districts send for books for the use of their pupils. Many books circulate from hand to hand, reaching many families." This would open up a fine opportunity for advertising, as well as doing untold good.

Sermon Section.**THE OUTLIVING OF THE INLIVING CHRIST.**

Geo. C. Monroe.

The Scripture text is found in Galatians 2:20, "I am crucified with Christ nevertheless I live; yet not I, but Christ liveth in me and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." And this is the theme, "The outliving of the inliving Christ."

In this address it is my purpose to do two things—first, to call attention to the New Testament teaching of the indwelling Christ in every believer; and, second, to show some of the rich results of such a life when given adequate interpretation in affairs of the kingdom.

I rejoice that I have to preach a "Christ that died, yea! rather that is risen again." But I do not stop there—I preach a Christ who is in us, dwelling in our hearts by faith, if we be His children at all. And the assertion is hereby ventured that if the Pauline idea of the text were generally accepted among the Lord's people, and given in their lives a comprehensive expression, a better day would dawn upon this old world, and new and wonderful victories would be won in holy living and kingdom endeavor.

The Doctrine of the Indwelling Christ.
A careful investigation will reveal that behind the familiar words of the text there lie tremendous, but wondrously rich experiences, the secrets of which would lead us all into the innermost sanctuary of the love and grace and power of God. Survey with me the field! "I have been crucified with Christ." There we have crucifixion. "Nevertheless I live." There we have resurrection. "Yet not I, but Christ liveth in me." There we have indwelling. "And the life which I now live in the flesh I live by the faith of the Son of God." There we have appropriation. "Who loved me and gave Himself for me." There we have inspiration. Such is the Scriptural farmstead in whose overflowing fields and orchards it is our privilege this morning for a little while to roam.

The Christian life springs out of death. It would be almost true to say that all life does. At any rate, the Lord enunciated it as a principle which underlies the whole order of nature. "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit." "For whosoever will save his life shall lose it, but whosoever will lose his life for my sake, the same shall save it." And the highest illustration of this teaching that has yet been given is to be found in Christ's own death on the rugged tree. In His dying certain friends of His day remarked that He had wasted His life. But these friends didn't know. Other friends after twenty centuries stand before Calvary's hill and testify that the path which took Jesus Christ by the cross brought Him into an

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experience, in which for Himself and the world. He found His largest and richest life of blessing and service. Many of us are constantly asking about more life. What we should be asking for is more death.

All that has been said thus far in the discussion, about our oneness with Christ in his relation to the cross and the empty tomb, has been said in order to give a proper setting to the central thought of the text—viz: the evident teaching of the abiding Lord in the life of every Christian believer. The development of this thought in the Scripture under consideration is conspicuously logical. There is in the language a marked progressive movement. It may be seen easily in emphasizing the separate clauses. Notice in the first the association with Christ in death to the old life, "I have been crucified with Christ." Notice in the second the identification with Christ in birth to the new life, "Nevertheless, I live." And then in the third, follow the Apostle as he moves on to scale the summit, "Yet not I, but Christ liveth in me." Finally he has brought us up to the place where he can tell us that the eternal sacrificial victorious Son of God, who enters our hearts in the holy experience of regeneration has come in not to tarry for a little while, but to abide with us forever.

Now, just what did the Apostle mean by crucifixion as set forth in these verses? Evidently he meant at least two things—that on the cross Christ died for sin, and that He died unto sin. In the one respect He satisfied the demands of the divine law in its insistence upon the death penalty for transgression; in the other he won triumphant victories in his conflict with sin as the enemy of souls struggled for a foothold in his life. Thus we see Paul's identity with Christ in his Calvary experience consisted in this: That through faith in the crucified Lord he came into possession of the benefits of the atonement; and, through faith in the cross he also reckoned himself as dead unto sin. He believed that in the sacrifice made on Calvary Jesus Christ nailed both his sins and his sinful nature to the tree.

But the pathway to the cross does not terminate in the tomb. It goes on and up to the hills of God. In Christ Jesus the death of the believer to sin is a death to life. Crucifixion is followed always by resurrection. Paul says so, "I have been crucified with Christ, nevertheless I live." "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; and hath raised us up together, and made us sit together in heavenly places, in Christ Jesus." According to the thought in these Scriptures the resurrection comes after, and sheds effulgent glory upon the darkened tomb. Once we are enabled to account ourselves dead in Christ, what a glorious deliverance at once awaits us! When we recognize our union with him, both in crucifixion

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Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

We have now on the list twenty-three old ministers and ministers' widows. Let us gladden their hearts for the Christmas time by a special offering in each one of the churches in the State.

The Board Meeting.

The Convention Board met in its annual meeting December 7th and 8th. As instructed by the convention, it laid out the work for 1916 on a basis of \$45,000. Six general missionaries were placed in the field, three of these to do enlistment work, two of them to do Sunday School work, and one to do missionary and colportage work. Provision was also made to co-operate with the laymen's committee in securing a superintendent for the laymen's work. If we count the two W. M. U. workers as general missionaries, this will give us nine general missionaries. Twenty thousand dollars was set aside for pastoral support. This department of our work will, as our enlistment work becomes more and more effective, become less and less necessary. Our State mission task is that of developing our churches so that they will be able to take care of themselves.

There was an unusually large number of requests for church building. The appropriations in this department will reach about \$7,000.

Our Churches and Interdenominationalism.

One of the speakers in the company touring the State recently in the interest of the International Sunday School Association, said, and we presumed repeated it in each one of the meetings, "Any church which would not line up with the International Sunday School work would soon go out of business."

This was said with reference to the denomination, for the speaker had no conception of the Baptist idea of the local church. He thought only of a church composed of all the local churches in the denomination. Hence, if his statement is applied to Baptists it would mean that unless the Baptist denomination co-operated in the International Sunday School Association work, that as a denomination they would soon go out of business.

As a matter of fact, Baptist churches do not and cannot co-operate as churches with the International or any other interdenominational Sunday School movement. Individual Baptists, as individuals, work with this organization, but Baptist churches can never do that and be true to Baptist policy. This being the case, this particular interdenominational statholder has consigned the Baptist churches of Mississippi to the limbo of "inocuous desuetude." It is real amusing, isn't it?

Interdenominationalism and Progress.
Interdenominationalism is alive with the

with the corresponding secretary, held a meeting and perfected plans for the immediate prosecution of this work of organization. Mr. W. E. Holeomb, one of the field workers of the Sunday School force, will give his time to this work, and will begin immediately to perfect his plans for the organization of the various counties and associations of the State.

The purpose of this organization will be not to get money to make the machinery go, but to organize Sunday Schools, form teacher training classes, establish institutes, and in other ways advance the Sunday School work. This movement is a part of our State mission program, and fits into it admirably. It is a part of our enlistment task, and makes for efficiency. Hence, it is financed by the Sunday School department of the Convention Board.

It is to be remembered that this work really began over a year ago. Many associations have already been organized, two great State conventions have already been held. Nearly every association in the State at its last meeting, made arrangements to organize a Sunday School Convention. But a definite plan for organization has been worked out, after mature consideration, and this plan will be presented to all the associations so that there will be uniformity throughout the State.

Things never looked brighter for our Baptist work in the State. Our people were never more enthusiastic. Our board never took hold of its task with more resolve to make Mississippi a Baptist empire than at its last meeting. And now we earnestly solicit the support of all the pastors of the State in this movement—the first definite undertaking in the new Baptist program.

MISSISSIPPI WOMAN'S COLLEGE.

We all enjoyed the convention to the fullest extent. Perhaps half of the students received visits from parents and other relatives and all met friends from home communities. We want you all to come to see us again and stay just as long as you can.

Examinations for the first term are on us now and the Christmas holidays will take the girls home. Our holidays begin on Thursday, December 23, and last until Tuesday, January 4.

A Baptist Organization.

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THE BAPTIST RECORD

The Baptist Record

160 East Capitol St. Jackson, Mississippi

\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI

— by the —

Mississippi Baptist Publishing Company

P. L. LIPSEY, Editor

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as second-class matter.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearages will be paid before ordering paper stopped.
Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriages notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

THE FATAL QUESTION MARK.

It is hardly possible to find more instructive and suggestive reading even in the Bible than in the first few chapters of Genesis. It is a key to the interpretation of the mysteries of nature and of the storehouse of theology. Not a line of it but is deeply significant and important. Not the least instructive is the method by which Satan insinuates the poison of sin and allows it to work its way in the blood of our first parents. **It is done with a question mark,** "Has God said?" An interrogation point will always secure attention. It flatters our pride of knowledge; it quickens our intellectual activity; it puts us in the advantageous position of giving information to an inquirer. Preachers and teachers and writers would do well to make use of the interrogation point.

But this use must be discriminating or it may be fatal. The "open mind" is a phrase to charm with in some quarters, but if it means that we belong to the "know nothings," that we are agnostics, that nothing is certain or settled, then it becomes the forerunner of dissolution. There are some things which to question is to destroy. To raise a question as to the purity of a woman or the honor of a man is to ostracise them from society or business. This is not infrequently the most effective weapon of a gossip or scoundrel.

This is the way Satan went to work to destroy man and dishonor God. Notice the particular question he chose to introduce the temptation, "Hath God said, Ye shall not eat of any tree of the garden?" It could not have been more subtly chosen or expressed. It was purposed and framed to destroy faith. To question is to disbelieve. To admit a question is to admit doubt. Not to believe God is to be damned. To doubt Him is to part company with Him, to destroy fellowship with Him. You could hardly expect to keep on friendly terms with a man whose word you had brought in question. When Zachariah asked proof from the angel who foretold the birth of John the Baptist, the response came with quiet dignity, "I am Gabriel that stand in the presence of God." Even Zachariah's hesitation to believe him was visited with the reproof

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of dumbness. Not to believe what God says, or to leave a question mark after what He says is a fatal step into sin which opens the floodgates of ruin.

But it is a more insidious and insinuating question than to doubt or deny God's truthfulness. There are many who dare not deny that what God says is true; they do not deny His wisdom or His goodness; but they introduce the interrogation mark somewhat differently. They question whether it was really He that said it. In the end it means the same thing and has the same result. It would not be popular to come out squarely and deny the truth of what the Bible says, but some seek to avoid prejudice and maintain respectable standing by simply denying or questioning the fact that the Bible is the Word of God, is really His message to man. They put a question mark after the inspiration of the Scripture. Maybe they do not deny it, but it is an open question. The result is inevitable in the destruction of spiritual life and power. Paul speaks of his converts as receiving the message "not as the word of man but as it is the word of God." A man is never saved by believing the word of the preacher, however true it may be, but by believing the word of God. There is power in our lives and our ministry only as there is unquestioning conviction as to the Bible as the word of God and absolute faith in its ability to accomplish His will. "As the rain cometh down and the snow from Heaven and returneth not thither, but watereth the earth and causeth it to bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it." The effectiveness of one's ministry is dependent on the accent of conviction. Paul asks others to pray for him that utterance may be given him in making known the mystery of the gospel, that he may proclaim it with boldness, with the clear assurance of its truth and power.

THE BIBLE, THE PAPER AND THE PUBLICATION COMMISSION.

There is room for a variety of opinion as to what kind of articles, as to length and character should go to make up the bulk of a religious newspaper. Probably all tastes should be consulted and ministered to, as nearly as practicable in the limits of space allowed and the proprieties of religious journalism. To one who studies the Bible and the religious paper there are many suggestive things in the Book. Indeed one may find in the Scriptures ideals which may be worked out in every department and calling in life.

Broadly speaking, there are at least two methods of writing employed in the Bible; one is the doctrinal, strictly speaking, and the other is the historical. These two things may be distinguished in our minds, but it is very hard to separate them in actual fact.

and not infrequently they are spoken of as the same. This is as it ought to be, and in the Bible the average reader is hardly conscious of passing out of one into the other. The truth in the Scripture sense is not simply an abstract thing to be taught. Jesus speaks of "doing the truth." It is a thing to be incarnated into conduct and practice. Now the truth is revealed and results of it secured by not only proclaiming it abstractly, but by exhibiting it in life and reporting it in writing. Job is an example of truth dramatized, being a dramatic report of what happened to one of the best of God's servants. The fundamental truth of the gospel, salvation to all men on the same conditions was preserved to the world largely by Paul and Silas rehearsing at Jerusalem to the council all that God had done through them among the Gentiles. The four gospels themselves are according to Luke an account of all that Jesus began to do and to teach. Both are included. When Paul writes his first letter to the Thessalonians he makes it plain that the "word of the Lord" includes the account of the success which the gospel had met, the glorious results that attended the ministry of the gospel. Read what he says (Thess. 1:8f), "From you hath sounded forth the word of the Lord in every place *** for they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols to serve a living and true God." The results of Paul's preaching had gone forth as the word of the Lord; and as in every case had provoked others to faith and greater activity in service. Every preacher knows that the most effective way to bring immediate and practical results is to tip the point of his lance of truth with an example of the truth in real life. Concrete instances do the work that abstract teaching alone can never accomplish. Indeed many people will fail to grasp the meaning of the truth until it is embodied in concrete illustration.

These two things go together to make the Bible and to make a newspaper. We must have doctrinal statement and we must know what is being done. Reports of work from individuals, churches, schools, boards, hospitals, orphanages form part of the needed menu of a paper. Clear, strong doctrinal statements of truth are necessary in all our work. Let us have both. We solicit both from our brethren.

The new Commission on Publications appointed by the last convention has been faithfully at work on the question of providing a balanced diet for the readers of The Record and with good results. They are men of common sense, consecration and vision. Their plans will be fully announced later. They are going to ask for the full co-operation of Baptists all over Mississippi. Give them a hearing ear and your cordial assistance. Theirs is a labor of love. They get no salary, but are doing all this for the denominational good. When they ask you to do anything, do it promptly, and keep on helping in every way you can. They are brethren who can be trusted. Their names will appear later.

It has occurred to me to ask the following questions for information purely:

The greatest need today for "preparedness" is that each one shall be prepared to give a reason for the hope that is in him and for the faith that he holds with reference to the fundamental teachings of God's Word. The very name of the great doctrines are meaningless to the average number of our churches. If you don't believe it, try one of them; and when you have discovered the facts, what are you going to do about it? There are books in the Sunday School training course intended to provide for this need and it may be partly met in the graded and supplemental Sunday School lessons. Here is an opportunity for pastors and Sunday School workers. You will find the Presbyterians teaching the Shorter Catechism in the Sunday School and in the home; and these Presbyterians are "powerful sot in their ways."

2. How can we control a thing which we don't own?

The appointment of a commission of five to exercise general supervision over the management and editorial policy of the Mississippi Publishing Company, looking to the control in the future of The Baptist Record, reminds me of an episode which took place between two neighbors when one of them assumed temporary control of the other's obstreperous boy, he had both hands twice full.

3. How can we own a thing in which we have not a cent invested nor a line of title to?

It doesn't occur to me that a mere gift of \$50 per month has any purchasing power or ownership unless the signature of said editor, in some way is attached thereto. Six hundred dollars per year won't even purchase a spanking privilege, as we will take up more than that in free advertising.

4. What is wrong with the management and editorial policy of The Baptist Record any way? May I use the language of a man who awoke out of a drunk in a grave yard, and seeing an acre of tombstones, said, "What is all this hub-bub about, anyway?"

When I was a boy I had a negro playmate by the name of Hardee. His pants abounded in white patches and black holes.

I was ashamed of Hardee's breeches and never lost an opportunity to taunt, guy and criticize him. One day, after I had grilled him to my heart's content, he began to cry, and looking up into my face, as the big tears ran down his black face, he said, "George, if you don't like my britches, gib me another pair, fur dese is all I got." Now, let me tell you a little secret, brother, that has been forty years ago, but I have never said another word to Hardee about his breeches.

I remember at the first State Convention I ever attended, at Winona, twenty-one years ago, that the most sensational hour of the whole convention was the ridiculing and spanking of The Baptist Record's breeches, and it has occurred at nearly every convention since.

Address Mrs. P. H. Eager, Clinton, Miss.

FOUR IMPORTANT QUESTIONS.

The report of the commission adopted by the convention has this remarkable clause, "It is distinctly understood that in the creation of this commission, the convention assumes no responsibility whatsoever for the financial welfare of the Mississippi Baptist Publishing Company, either explicit or implied."

It has occurred to me to ask the following questions for information purely:

1. What do the words commission, ex-

plicit and implied mean in this connection? My impression has been that commission means an implied and explicit authority to act, to do something, but the words assume no responsibility whatever seem to give another meaning to commission.

2. How can we control a thing which we don't own?

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Address Mrs. P. H. Eager, Clinton, Miss.

Now I believe, brethren, that if we would buy The Record outright, or start a paper of our own or give Dr. Lipsey a better paper, we will be like I was about Hardee's breeches.

GEO. W. RILEY.

Houston, Miss.

J. W. Gillon, mission secretary in Tennessee, says, "Personally, I believe that the denominational paper, rightly treated and rightly used, can and will render a higher type of service than any other single agency that Baptists have at their command."

CLOSE COMMUNION."

By Rev. B. G. Parker, D. D.

In the charge of "Close Communion," a false issue is raised, the evident intention of which is to deceive. As a matter of fact, the Baptists are not as close in their practice, as are those who are loudest in their cry of "Close Communion." For we, unlike them, do commune with all of our members. Those who regard infants as members of their churches, do not even attempt to commune with them at the Lord's table.

Then again, the Baptists are no closer than was their Lord, and His apostles, the New Testament being our only authority. So far as the record goes, no one but baptized believers ever partook of the Lord's Supper. If they did, where is the record of it? The apostles in putting in practice the "Great Commission" of their Lord, required the "breaking of bread," after, and not before, baptism. (Acts 2:41-42.)

The real question at issue is, What is baptism? and not what kind of Communion, whether open or close. The objector knows this, but he will persist in raising the cry of "Close Communion," and by this means raises a false issue; seeks to blind the eyes of those who would otherwise see the truth. If his purpose is not to deceive, then what is it?

For the sake of emphasis, I repeat: The real question at issue is, What is baptism? Is it the sprinkling of a few drops of water upon the head of an unconscious infant, or is it the immersion of a believer in water? Christ nowhere in the New Testament ever commanded any but a believer to be baptized, and as baptism came before and not after the Lord's Supper, therefore, our case is made out.

Settle this question about baptism, then the communion question will settle itself. But evade this, as the real question at issue, then there can be no settlement. There is no denomination with which I am acquainted but that teaches the precedence of baptism to the supper. This is our position as Baptists, to a shade. And so you see, that the real question in dispute, is not with the communion at all, but is with baptism. And right here is where we are compelled to part company. In the language of an inspired apostle, "Whereto we have already attained, let us walk by the same rule, let us mind the same thing." Our brethren in other denominations, whom we love but who are so vociferously crying, "Close Communion," have not attained as yet, to the prescribed rule of believer's baptism, and baptism before the supper, hence, according to the apostolic limitation, we are obliged, at least for the present, to stand alone. We are, however, still waiting for them to attain to this rule, and we feel assured that they are coming more and more to see as we see.

According to their own published reports, there are fewer infant sprinklings now than ever before. The Baptist leaven is having its effect.—Baptist Commonwealth.

LOUISIANA BAPTIST CONVENTION.

S. A. Smith.

The place of meeting was DeRidder, a town of about 5,000 people on the K. C. S. R. R., 135 miles south of Shreveport. The attendance was large and representative. Leading business men of the State, as well as ministers and good women, were there. Pastor C. P. Roney, aided by the progressive people of the town, made everybody comfortable and happy. The ministers' and deacons' institute had a most helpful day in discussing "Fellowship" in all its phases and meanings, in practically all its bearings on the disciples of Christ. It was a fitting preparation for the meeting that followed.

President C. Cottingham, of Louisiana College, was elected president for the third time, though the by-laws of the convention had to be set aside to do it. He enjoys in a marked degree the love and confidence of the Baptists of the State. The all important and yet troublesome question of Christian education came at once to the front. There is debt, yet there is an increase of property and a healthy increase of regular systematic contributions to defray the deficit in the running expenses of Louisiana College. It was determined to keep at it until a conscience on Christian education is created and regular church contributions for education meet all the needs for carrying on the work of the college.

From the opening of the convention interest centered in the stand to be taken by the convention on the liquor traffic. The State Anti-Saloon League has endorsed a candidate for governor and declared for a vote on State-wide constitutional prohibition as soon as possible. Dr. S. A. Smith, for years leader of the Anti-Saloon League forces of the State, contended on the floor of the convention for earlier consideration of this matter and finally obtained one of the best votes through the program committee. The resolutions adopted endorsed the work of the Anti-Saloon League in the State and nation and thus commits the convention to State-wide and nation-wide prohibition. The hope may be indulged that soon Louisiana will step up to the side of Mississippi with a prohibition governor and a State-wide prohibition law; also gambling going on in the State contrary to law was by resolution severely condemned.

A most interesting moment came when the report on State missions was presented. Louisiana is a vast mission field. Under the leadership of Secretary G. H. Crutcher the effort to reach the people of the State is steadily increasing. The work among French-speaking people is yielding good fruit. We have some men who brave danger as well as inconvenience in many ways to stay at their posts. More men and money are needed to do much more than has yet been attempted. Both a French and Italian mission will speedily be opened in the city of New Orleans. This is an announcement of vastly more than State-wide interest. The

CHAS. D. JOHNSON,
Faculty Secretary.

Thursday, December 16, 1915.

Education Commission

Indianola.

The fourth Sunday last it was my privilege to be with this church and present the work of our Education Commission. They responded liberally and enthusiastically.

Brother Harry Leland Martin is their consecrated and efficient pastor, and it was a real personal joy to be with him in the interest of this great cause. His people love him devotedly and support him enthusiastically. What a loyal church and people!

INDIANOLA.

On November 28th it was our pleasure to have with us Dr. W. E. Farr, who is working effectively in the interest of our Education Commission; and while, on account of the pressure of other demands, our people were unable to respond to his appeals so liberally as they wished to do, yet, all things considered, the offering was a generous one.

Brother Farr is unquestionably the man for this work, and the Lord is blessing his labors. As a solicitor he is thoroughly in earnest, but courteous, tactful, genial and invariably considerate of local interests. Of course his chief aim is to raise money for our colleges; but in doing this he is always careful to do nothing that can harm other phases of the work, and never loses an opportunity to speak a good word for the pastor and our various denominational enterprises. God made his visit a blessing to us here, as I believe it will be to any pastor.

Brethren, invite him to your pulpits, and your sharing in this great work will without doubt prove a blessing to you, your home, your work and your people.

HARRY LELAND MARTIN.

CLARKE MEMORIAL COLLEGE.

The first Sunday was with the Starkville saints. Dr. W. A. Jordan, who is their noble pastor, led his people and urged them to make a good offering to our educational work, which they did seemingly with great pleasure. This is Dr. Jordan's sixth year as pastor during which time he has done a great work. May God bless this noble church and consecrated pastor.

It was my privilege on Monday morning at 11 o'clock to speak to the student body at the A. & M. College, where there were over 1,100 boys. What a mighty throng of American thoroughbreds! This is a great institution and they have a great faculty. Many of them contributed to our work.

Yours in His name,
W. E. FARR.

LETTER FROM MRS. JANIE GRAVES.

Dear Mrs. Eager:

Haven't time for a letter. Just want to tell you of a plan for the sale of "Keep My Money."

I have determined to try to raise \$100 for the "big house" which little Mary Gold so longed for and whic his none other than the primary school to be built for our missionary, Miss Mary Anderson, in Canton, China.

There are fifty-one members of our (Lowrey) family. I am trying to raise \$1 per head in the family. Then I want to sell forty-nine books to outsiders. My plan is to ask people straight from the shoulder for a dollar and give the book as a souvenir.

Now please send me 100 copies—not to be returned unsold, but paid for by me, if I fail to sell.

Your friend,
JANIE LOWREY GRAVES.

Marks, Miss.

Thursday, December 16, 1915.

THE OUTLIVING OF THE INLIVING CHRIST.

(Continued from page 2)

equate feeling of gratitude for all that he has accomplished yesterday, for all that he is doing today, and for all that has promised to achieve tomorrow, if we will but recognize the fact of his abiding presence in our lives day by day. We need an overwhelming sense of the divine indwelling. We need it to deliver us from the snare of self-consciousness; we need it to free us from the fascination of evil; we need it to deliver us from the thrall of discouragement and sorrow; we need it to strengthen us in our battles on the fields of temptation, and we need it to enlarge our vision of the world's need, and to give us victories with a big margin in every realm of universal endeavor.

Do I hear someone ask, just in what manner does the Lord Christ enter into and abide in the hearts of his own? Already the question has been answered in the Book of Authority. It is said to be by the Holy Spirit. True, at the present time, the living Savior is represented as being at the right hand of the Father on high; but he is said also to be tabernacled here and now in the lives of his children through the third person of the Trinity. But let Paul speak in his letter to the Ephesians, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might in the inner man."

In some such way as the sun in the distant heavens sparkles in the eye of the child and glistens in the body of the dewdrop, by means of the far-traveled beam of light, so the exalted Son of God by means of the Holy Spirit finds his way down from the home above, and lingers with radiant glory in the lives of his pilgrim followers who compose his mystical body on the earth.

Perhaps just a word should be said at this time about our appropriation of Christ in the different relations of our identification with him. How is it we become one with him in the three-fold experience of crucifixion, resurrection, and indwelling? A single clause in the text throws light on the question, "And the life which I now live in the flesh, I live by the faith of the Son of God." It is a by-faith appropriation.

And the act of appropriation is easy when once we are sure we want him in our lives. We have but to reach up and touch him with the finger of faith, and immediately he comes from above floating down like a sunbeam, and alights in our lonely hearts there to cleanse and to purify, and to inspire through all our earthly days.

The Outliving of the Christ Within.

The Apostle makes luminous the glorious fact of the indwelling Christ. The conditions upon which he enters the human heart are unmistakably presented; spiritual crucifixion and resurrection. And the appropriation is said to be by faith. What a marvelously rich heritage is this present blessing which can be claimed by every child of God!

THE BAPTIST RECORD

But this holy experience is not ours to be held in trust. It is not a doctrine about which we are simply to theorize. It is not a mere feeling of spiritual ecstasy in which we are to revel. It is not a power to be throttled in the face of a struggling and helpless humanity. It is none of these things. In the ministry of Paul the experience was his opportunity for the utilization of his life to the very utmost, in all his physical and mental and spiritual powers. It was an indwelling that meant an outgoing. It was an infilling that meant an outpouring. It was an abiding that meant a departing. It was an inliving that meant an outliving. "And the life which I live in the flesh I live by the faith of the Son of God." It was a lived life!

In the remaining part of the discussion I desire simply to apply the doctrine of the indwelling Christ to a few present day conditions. Application will be made in only two directions—the home and the church.

Suppose Jesus Christ should be completely unveiled in the homes of all His children! Suppose He should inspire their loves, direct their conversations, sanctify their fellowships, reveal the secrets of childhood magnify the regard for parental authority, and bind together parents and children with spiritual ties which could never be broken! Just suppose that He should!

Christian friends, the supreme need of the home of today as I see it is the immediate unveiling of the living Christ in all the sacred domestic relations. Too long He has been veiled by too many in this divine institution.

Fathers! Mothers! Hear me today! Unveil Jesus Christ in the home! Lift Him up high! Let the children behold Him! To do this will give your sons and daughters a help which will be worth more to them after while than all your stocks and houses and lands. It will be to them your most priceless parental legacy. And long years after you are gone they will rise up and call you blessed. They will hunger in their hearts for your holy presence, and that heavenly longing will never be satisfied until they greet you face to face around the throne of God.

What shall be said about the unveiling of Christ in our church life? Is there any need for lifting Him up there?

Periodic spurts in mechanical revival efforts have not deepened the spiritual life of our churches. The launching and carrying forward of multitudinous religious movements have not solved our mission problems. The introduction into church work of modern social methods has not brought the unchurched masses under the sway of gospel. The rapid multiplication of uncatholic machinery has carried us nowhere. And to the astonishment of some of our orthodox brethren, not even the annual change of pastors, has furnished the desired panacea for our religious ills. Two little words can be written under the whole program—general failure! What remains to be done? Only one thing. The Apostle Paul furnishes the key. It is found in the language of the text. Lift aloft Jesus Christ in all the

churches! Make Him the imperial leader of Jehovah's ransomed hosts! Let Him make the plans, give the directions and furnish the inspiration, and then victory will be ours!

Thank God! There will be the dawning of a better day. We may not know just when that time shall come. It may be upon us soon. It may come our way when we shall have awakened from the awful stupor into which we have recently passed through the baneful influences of luxury and war. But whether it visits us early or late, we are certain as to what some of the results will be. Pastors will preach a crucified gospel and shepherd the flocks of God. Evangelists will cease their working the people and go to work for the salvation of souls. Christian teachers will forget their theorizings and get busy with something that is practical. Church members will clean up their lives and then go out to help clean up the world. Baptist churches will rise up and gird themselves with mighty strength. And money will flow in beautiful streams of silver and gold to supply all the kingdom needs at home and abroad.

Brethren! Lift up your eyes and behold the whitened fields! Let your vision linger for a moment upon the seething, struggling millions of humankind. They are looking at us. They are expecting to see in us the image of the one who died for men. They are repeating the ancient query of the Greeks, "Sir, we would see Jesus." And we ought to gratify their need. I am satisfied our supreme duty in the present hour is to give to this old world an unobscured vision of the full-orbed Christ! But that vision it will never enjoy until he is lifted high and carried to the lives of the redeemed children of men!

But, do I hear some say the work is hard? Indeed! But what of that? There is no task given to man nobler or diviner! Nor is there any grander! Why, the task would seem such a privilege as the angels in heaven might covet! It were a shame for us to wait for coaxing. Consider the thought of the last clause in the text, "Who loved me, and gave himself for me." In these eight words we have the explanation of Paul's martyr ministry. In them we have also a dynamic which is equal to every kingdom emergency.

With the knowledge of what he has done for us we ought to hasten away into the highways and byways of life, pick up tenderly the poor, the maimed, the halt, the blind, bear them in our arms to the blessed Master, and lay them down as worthy trophies at his pierced and bleeding feet!

Oh, my brethren! What shall we do? He is waiting for the answer! Shall we waste our present days and squander our golden opportunities? No! No! No! Let us reach his expectations!

"Like a star
That shines afar,
Without haste
And without rest,
Let each man wheel, with steady sway,
Around the task that rules the day,
And do his level best."

Mississippi Woman's Missionary Union Page

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All societies in Mississippi should send quarterly reports to Miss M. M. Lackkey, Jackson, Miss., but all money should be sent to Rev. J. H. Lawrence, Jackson, Miss.

There are now sixteen mission study classes in the Woman's College and seventeen in the I. I. & C. at Columbus.

Through the kindness of the sisters over the State, a box of Christmas cheer will be sent each one of our aged preachers.

Your secretary has on hand the calendars of prayer. They are beauties, and so fitted for Christmas gifts. Send in your orders at once. Price, fifteen cents each.

Beginning at Blue Mountain, thence to I. I. & C., Clarke Memorial, Hillman and finally the Woman's College, our Misses Traylor and Middleton are just winding up a tour that they deem so well worth while. It has been in the interest of the college Y. W. A. Miss Traylor will give an account and name some results next week.

True Neighborliness.

(A true story of personal service.)

"Well, Robert, how have you gotten along with your neighbors just below you this year? Old Man Simpson still stealing everything in sight that he can get his hands on! That was my experience with him when I lived at the place you bought. I sometimes thought I did wrong in not having him before the courts and teaching him a lesson. It is not right to encourage theft by allowing it to go without punishment, but I just hated to do it, and so were always in a row; that was one reason I was glad to move away from that place, though it suited me in many respects better than the one I went to."

"No," replied Robert Haynes, "I haven't had that experience with him; he has never stolen anything from me that I know of, and I have found him a pretty good neighbor."

"Humph!" exclaimed Carl in tones which indicated great doubt of the statement he had just heard, "if he does not steal from you a miracle has been wrought. Why, he has been stealing his wood and water from people who lived in that house for years; everybody who has lived there has complained of it."

"He hasn't stolen any from me," persisted Robert. "I am sure of that." "How do you account for his reformation?" in-

quired Carl, doubtfully. "Well, Carl, when I moved there ever so many people came to me and told me just what you have; that he was such a bad neighbor that people moved from the house rather than live next him and be in a continual contest with him. I saw that he was very poor, without much native ability, and with two helpless little children and a delicate wife to take care of; so I said to him the first cold spell we had, 'Mr. Simpson, I notice you have almost no wood; no man wants his wife and children to suffer with the cold; just come over the fence to my woodpile there and get all you need, and as soon as the weather gets warm enough I will lend you my wagon and team and you can haul you enough to last you all winter from my pasture, where I had the bushes cut in the summer; it will just decay there on the ground and you might as well have it and be comfortable.'

"He seemed glad to do that and of his own accord hauled some to my woodpile. I didn't care much for it as it was sappy, but I thanked him for it and he felt that he was repaying the kindness. He has never stolen any wood from me since."

"What is your plan to keep him honest about water?" asked Carl, with an amused smile.

"Oh, you know, he isn't able to pay water rent nor to dig a well; you mustn't expect impossibilities of a man. As soon as I moved there I told him to help himself from the spigot near his yard and suggested that I would furnish the material if he would make a stile over the fence so he would not have to come so far around by the gate. He did so and I have never had any trouble with his leaving the gate open, as some told me they had."

"I suppose he waters his stock there too?" inquired Carl.

"Oh, yes, I gave him the material to make a trough right by the fence and a little trough running from the well to it; so he would not have to pack the water. He has just moved into the finest pastor's home to be found anywhere in the State. Also they have recently put in one of the best pipe organs to be found in the land. He preached the convention sermon at the State Convention at Springfield last week. And those who heard it say that it was perhaps, the greatest deliverance that body ever heard. In Tennessee he is regarded as one of our strongest leaders, and I believe he is easily one of the South's greatest preachers."

"All right, old man," said Carl, affectionately. "You are right and I was wrong; you have been the 'true neighbor unto him' that the Master told us about when He was here."

"X. X."

Echoes from Our Colleges.

It was my privilege to make a trip to our colleges with Miss Minnie Middleton, our Southern W. M. U. college representative. It was a joy indeed to spend a week with this beautiful character whose life is wholly consecrated to the service of her Master; her influence in Mississippi, though she spent only a week here, will be far reaching.

We began our work at Blue Mountain, November 29th, and closed the tour at State Normal College, Hattiesburg, December 13th visiting in the meantime, Columbus, Clarke Memorial, Hillman and the Woman's College. We found a college Y. W. A. in each

of these colleges, carrying out the programs laid out for us in Royal Service, conducting numerous mission study classes, learning in them of God's work in the world and the many needs in home and foreign fields and doing organized personal service.

I verily believe if we get the Baptist girls in our colleges lined up in our W. M. U. work while in school, the problem of "lack of leaders" will be solved.

Our leaders of the college Y. W. A.'s are holding that great word "Efficiency" up before our Baptist girls and helping them to see its full meaning. They resolved to keep before them the standard of excellence and let them view it from every standpoint with an effort to get on the honor roll. We had only two colleges in the South on the honor roll last year—Judson and a Baptist academy in South Carolina. Why can't our Baptist colleges be on the list next year? We can if we will take God into account, for we can do all things through Christ who strengthens us.

Let us pray for our college girls.

FANNIE TRAYLOR.

REVIVAL AT SHELBYVILLE, TENN.

Perhaps the readers of The Record would be interested in a bit of news from some Mississippians now in Tennessee. I have just closed a gracious meeting with Dr. J. R. Hobbs, pastor of the First Baptist church, Shelbyville, Tenn. There were twenty-odd additions to the church, with others to follow. There were also other professions who, perhaps, will join other churches. The pity of it was, we had to close the meeting just as it was assuming great sweep and power.

Dr. Hobbs has a great work at Shelbyville. He has been with the work for five years, during which time the church has had marvelous growth. I have never seen a church so well equipped for work. He has just moved into the finest pastor's home to be found anywhere in the State. Also they have recently put in one of the best pipe organs to be found in the land. He preached the convention sermon at the State Convention at Springfield last week. And those who heard it say that it was perhaps, the greatest deliverance that body ever heard. In Tennessee he is regarded as one of our strongest leaders, and I believe he is easily one of the South's greatest preachers.

This is my third year at Fayetteville, Tenn. The people have been very kind to me, and I find Fayetteville to be the most delightful place to live I have ever found.

Love to all my Mississippi brethren.

F. N. BUTLER.

Fayetteville, Tenn.

You will notice this week an advertisement of Brother L. E. Hall's nursery. He is one of the best known men in the State and has built up a large business by industry, good sense and square dealing. He has the goods and you can depend upon his treating you right.

"He hasn't stolen any from me," persisted Robert. "I am sure of that." "How do you account for his reformation?" in-

ernor than E. F. Noel, and Mississippi herself has had some splendid men in her noble galaxy of governors.

There is no crowning of kings, young or old, in our country and time with material crowns, such as Joash wore; but young men, like Nelson and Noel you can be God's sun-crowned ones; you can be kings and priests unto God; you can be a child of God, for you are all the children of God by faith in Christ Jesus. Face the issue and face it now; rest your soul's eternal destiny on the mercy of God and say with David, "my heart is fixed," fixed to

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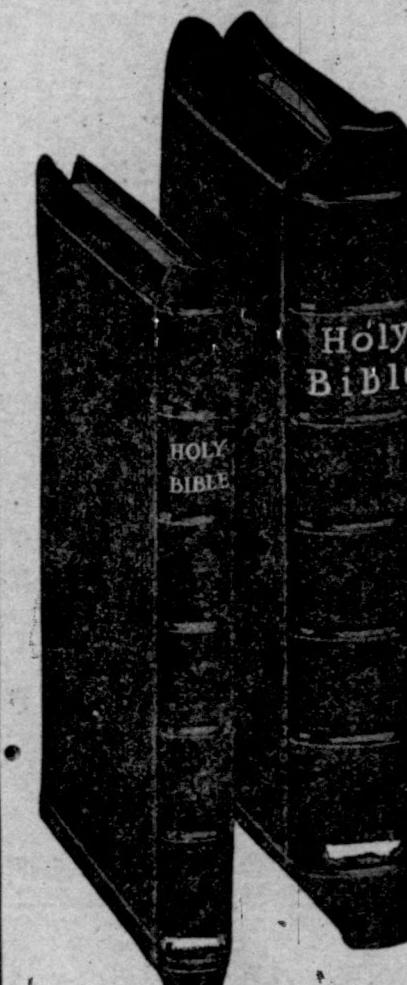
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Christ's sermon on the mount.

ST. MATTHEW, 5.

15 "The land of Zabulon, and the land of Nephthaim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

A. D. 31. 2 And he opened his mouth, and taught them, saying,

1 Is. 9. 1, 2. 14. 7 Luke 2. 32. 15. Mark 1. 14.

15. 1 ch. 3. 2; 10. 7. 6 ch. 1. 15. 17. 18. Luke 5. 2. 17. John 1. 42.

5 d. Blessed are the meek: for they shall inherit the earth.

6 ch. 1. 15. 16. 17. 18. Luke 5. 2. 17. John 1. 42.

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The Baptist Record,
160 EAST CAPITOL STREET
JACKSON, MISSISSIPPI

HOME AGAIN.

I write to say that I have resigned my two churches—Centerville and Gloster—to become pastor at Braxton and D'Lo. I have been at Gloster for twelve years and so far as I know I might have remained here as pastor indefinitely. I feel sure that not one of my members want me to go. The work is well organized, and I don't think it was ever in better condition. Then why make a change? The answer is, D'Lo is my old home. I was born and reared near there, began my ministry with them and preached on that field twenty years. I left them and moved to Gloster to have better school advantages for my children. One of the largest mills in the State is being built at D'Lo and a great increase of population is expected; many have already come. So all things considered, I have decided to move there the first of next year. I know there is a sort of superstition among preachers that it is not wise to repeat oneself or to take back track. I did not burn any bridges behind me when I left D'Lo, neither will I burn any when I leave Gloster.

Just who will succeed me, I do not know. The matter is in the hands of a committee and they are in correspondence with several preachers. Fraternally,
J. R. JOHNSTON.

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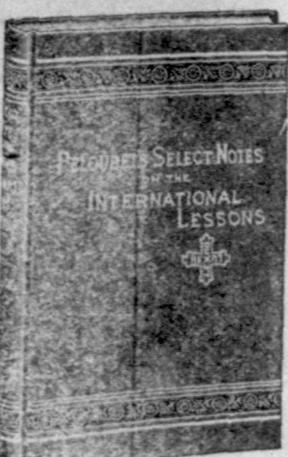
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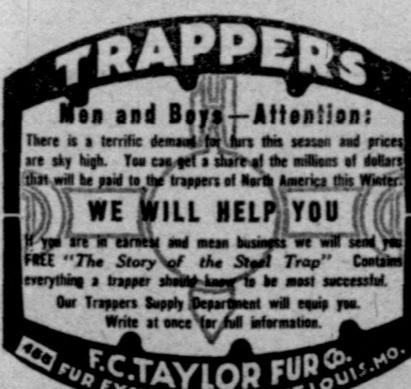
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COUNTRY CHURCHES.

In reading the pages of The Record I notice in the October 14th number an article by Brother Wesson on the country churches. First, he says we must confess some things—one is that the country churches are the feeders and supporters of the town and city churches, which thing I know to be true, for I am country bred and born.

Some thirteen years ago, when the railroad came through this country, it came near ruining some of our best country churches. A great many of our most substantial members, spiritual and financial, left country and went to the towns and organized churches. The State Board helped them to build fine houses, while the old country houses (a great many of them) are almost past use.

The board helped pay the town pastors' salaries, which thing never happened to the country church. This I know to be one of the greatest stumbling blocks for the country church; that is one reason they say that I do not pay missions. We notice he says that in our mission work we spend ten times as much on the towns and cities as we do in the country. This, they say, is another reason why I do not pay missions. They spend it all on the "big bug", who is able to pay his own expenses, if he would. Such is the way they talk to me. I have preached once a month this year at a school house off in a backwoods corner where twelve months ago the people knew nothing about any kind of services; now they have a weekly prayer meeting and Sunday School and about twenty of them were saved.

If they could have a good evangelistic preacher to spend a few days with them there is no telling what the results would be, but he must go to the towns and cities. If there ever was a Home Board evangelist through this country I did not see him. He speaks of the denominational paper—all of the space is given to the city and town pastors and churches, and says it ought not to be. I wrote an account of a meeting held in the piney woods, some three years ago, and it was not published for some time. The souls of ragged barefoot boys in the back woods, saved through the influence of a corn field preacher, is as noteworthy as the ones in the city saved through the influence of "Billy" Sunday or any other evangelist.

The peasant and the prince are saved by the same power. There is a great deal more that could be said on this subject, but for fear I am branded as a "kicker," I close. I am an ignoramus, illiterate country preacher. I believe in education, especially Christian education. I am proud of and try to help support every object fostered by the denomination. I submit this article to the editor for publication, or kindling, as he sees fit.

Fraternally yours,
J. L. POWELL.
Derma, Miss.

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NEWS IN THE CIRCLE

MARTIN BALL

Rev. J. T. Bowden has resigned the work at Versailles, Ky., and accepted an urgent call to Owenton, Ky. He will enter his new field, January 1.

Pastor C. E. Myrick, who has performed two years' successful work at Searcy, Ark., has resigned, to accept the call to the church at Bentonville, same State.

It is announced that Dr. B. F. Riley is preparing a book on the "Life of Booker T. Washington." We know of no one more competent and better qualified to do that work than Dr. Riley.

Rev. T. L. West, who, for seventeen years has served as secretary of the Board of State Missions and Sunday Schools in Missouri, retires this year. It is not stated where he will go.

There are 70,000 Baptists in New Jersey. The State paper, New Jersey State Bulletin, has 15,000 subscribers. About 400 messengers registered at a recent convention held at Newark. The work seems to be prospering.

The recent Tennessee Convention at Springfield brought Dr. E. E. Folk's interest in the Baptist and Reflector. He will be retained as editor, and it is our pleasure to say there is no stronger or better equipped editor in the South.

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Nearly thirty years ago Dr. W. B. Caldwell, Monticello, Ill., prescribed a compound of simple laxative herbs that has since become the standard household remedy in thousands of homes. It acts easily and gently, yet with positive effect, without griping or other pain or discomfort. Mrs. Rachel Allen, Galesburg, Kans., is seventy-one years old, and after using a bottle of Dr. Caldwell's Syrup Pepsin, wrote that it had done her a world of good and that she intends to keep it in the house always.

be willing to let the world know its peculiar tenets and then abide the consequences.

Evangelist T. O. Reese writes, "We have just closed a great meeting at Thomasville, Ala. There were forty-three accessions—among them some of the leading professional and business men of the town. Rev. J. F. Brock is the pastor."

We lift our hat to our old seminary friend and brother, Dr. A. J. Holt, of Kissimmee, Fla., for helpful words concerning the report of the Hattiesburg Convention, which The Record contained. Such kind words are encouraging, especially from one doing such great work as Dr. Holt is accomplishing.

Last Sunday morning was an important meeting for the Clarksdale church. The pastor reviewed the

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Baptist Beliefs

By President E. Y. Mullins.

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

WILLIAM STONE WATSON.

On December first at 12:30 a. m., in the Toups Infirmary, New Orleans, La., Mr. William Stone Watson died after an illness of a few days.

He was taken with gall stones and appendicitis at his home in Fernwood, Miss., and after a few days he was carried to New Orleans, where he was operated on by one of the most eminent and successful surgeons in the South, but in spite of all that skill could do, the disease progressed so rapidly that toxic poison produced meningitis and that caused his death.

Mr. Watson was general sales manager for the Enochs Brothers, of the Fernwood Lumber Company, manufacturers of yellow pine lumber, brick and naval stores, one of the largest firms in the South.

He was born on the 4th of January, 1884, at Sturgis in the State of Kentucky, at which place he spent his boyhood and received his early training.

The author is noted for his power of compact and crystal-like statement of denominational views and practices. He has prepared a manual for popular use and the ordinary church member will find statements which are readily grasped and illuminate the subjects presented which include the whole range of articles of faith and further paragraphs on liberty of conscience, missions, education and social service, and to which are appended the New Hampshire confession of faith and two sample covenants. This is an excellent book of reference for church members.

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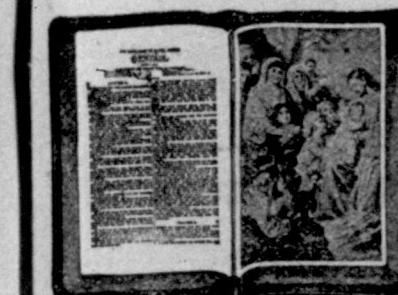
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Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here? For John has bound him in his robes' sake, b. and wife, for he has no coat. For John has

H35 French Morocco, divinity circuit, red under gold edge, \$.80.

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He was a consistent and active member of the Baptist church and a liberal supporter of interests of his church.

On December 1, the day of his death, the corpse arrived at Fernwood over the Illinois Central Railroad at 10:20 a. m. The funeral services were conducted at 3 p. m. in the Baptist church by his pastor, Rev. Madison Flowers, assisted by Rev. W. H. Saunders, the pastor of the Methodist church. At 5 o'clock the interment was made in the Magnolia cemetery by the Masons, under the beautiful ceremony of that order and the body left to rest under an embankment of beautiful flowers.

The splendid young family he left has the sympathy of the whole community and a host of friends in many places in the country.

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The myriad of parasitic germs which cause Tetter, Eczema, Ringworm, Itch, Acne, Salt-herm, etc., cannot be killed internally. They live and feed on the surface of the skin, so treatment must there be given. Tetterine is the common sense treatment that has scientific principles to back it up. E. A. Kennedy, druggist, of Brooklyn, Fla., says: "Tetterine has cured quickly and permanently several stubborn cases of tetter that came under my personal knowledge. One of 15 years standing." 50¢ at druggist's or by mail from Shuprime Co., Savannah, Ga.

PICAYUNE.

Our revival services here have just closed. We feel that our church and community have been greatly benefited. Evangelists P'Poole and Davis are a fine team. They get the folks if they can be gotten, and instruct them in music and the gospel. In Mississippi we have our revivals in summer in most instances, and I sometimes fear we have most of our religion in summer. I believe we ought to have some kind of protracted services and some manifestation of our religious work in winter also. These men who have consecrated their lives to this kind of work ought to be kept busy. Use them and, like others, you will consider them a benediction to your community.

Yours truly,
C. E. BASS.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1/4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair and removes dandruff. It is excellent for failing hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

A Scotchman complained that he had got a ringing in his head.

"Do you ken the reason o' that?" asked his friend.

"No."

"I'll tell ye—it's empty."

"And ha'e ye never a ringing in your head?" asked the other.

"No, never."

"And do ye ken the reason? Because it's cracked."

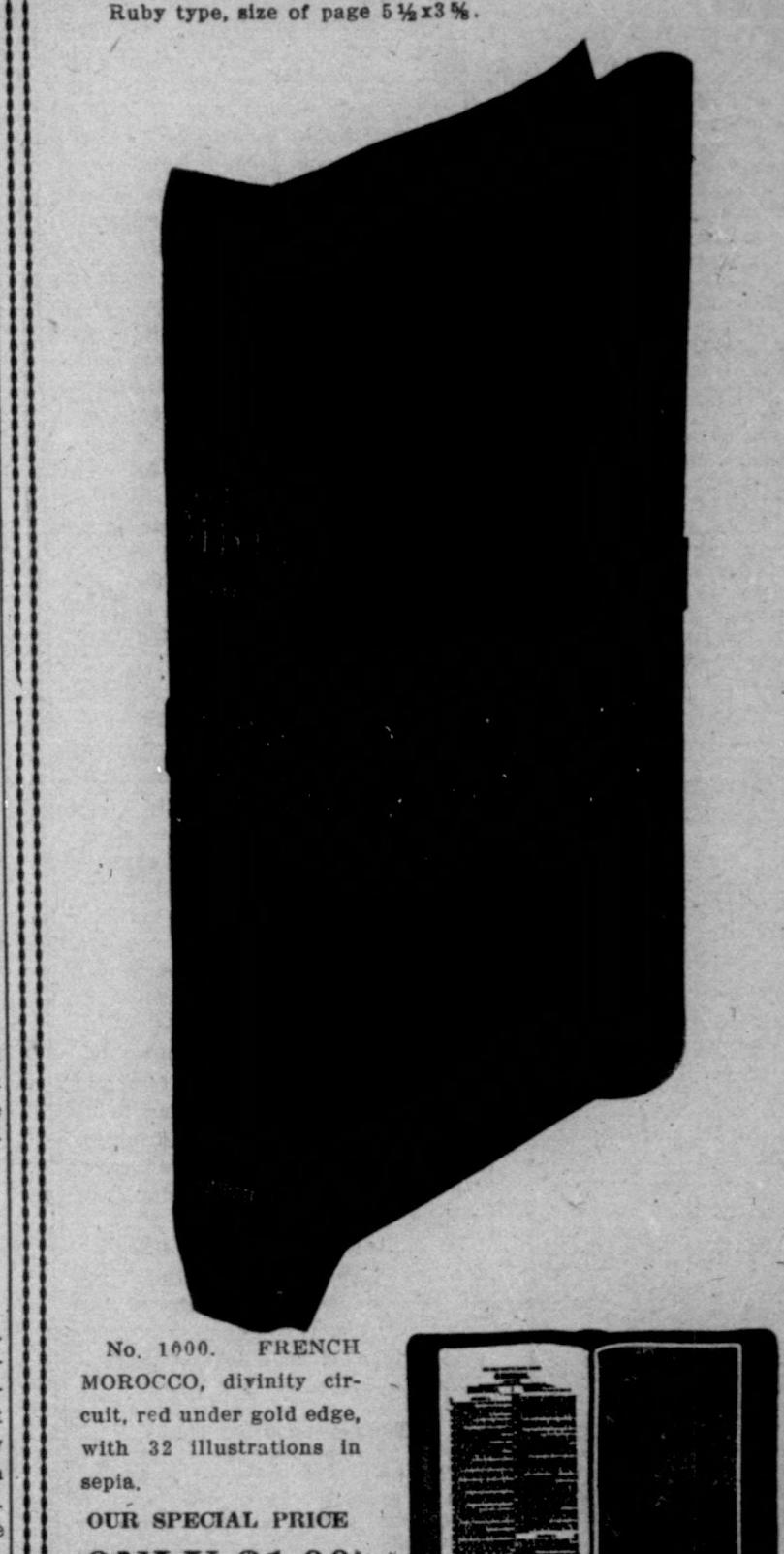
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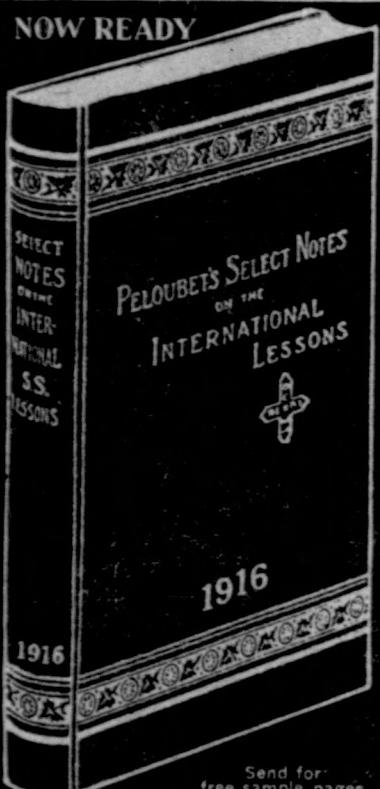
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The youngster was more quick in turning, but at last he was cornered and the maternal trunk smote him on the loins. He gave a shriek; at a second stroke he dropped to his knees, and took his punishment bravely and patiently. A few minutes later he walked past us to his shed; but his trunk was drooping, and the great tears were coursing silently down his great indiarubber cheeks.

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53 Duke Kənáz, duke Té'man, duke Mib'zar,

54 Duke Mág'di-el, duke I'ram.

These are the dukes of Edom.

19 And Cä'leb 1 which b

20 And begat Be

21 And to the d

ther of when h

and she

22 And three ar

Gil'e-ad,

23 And

1 Ge. 28 22.

30 5.

35 18.

46 1.

2 Ge. 38 2.

40 12.

Nu. 24 12.

3 Ge. 38 22, 30.

Mat. 1 1.

4 Ge. 46 12.

Bu. 4 12.

1 The sons of Israel. 3 The posterity of Judah by Tamar. 13 The children of Jesse. 18 The posterity of Caleb the son of Horon. 21 Horon's posterity by the daughter of Machir.

25 Jerahmeel's posterity. 34 Sheshan's posterity. 42 Another branch of Caleb's posterity. 50 The posterity of Caleb the son of Hor.

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